

# The relationship of language and culture. Reflection of changes and development of public culture in the language

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**Abstract:** The language of any people is its historical memory expressed in words. It is in language and through language that we reveal such most important peculiarities and features as national psychology, people's character, the way he thinks, his specific ways of creative work, his moral and spiritual state. Consequently, the culture of language can and must be regarded in ecological aspect as an integral part of «speech-environmental existence»

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Language is the most important element of human communication and interconnection, development. It is speech that allows humanity to develop and evolve. "Language is a necessary condition for the existence and development of human society and, being an element of spiritual culture, language, like all other social phenomena, is unthinkable in isolation from materiality"<sup>1</sup> it turns out that language is an element of society's culture, an integral part of culture. The very concept of culture is very meaningful. According to the German philosopher I.G. Herder, culture becomes a necessary attribute of all peoples, regardless of what place they occupy in world history. At the same time, the word "culture" has many meanings in all European languages.

Every nation and people has its own history, its own culture, which has been formed for centuries or even millennia, and the main uniqueness of each nation is precisely in its language. Nothing else but language reflects all the peculiarities and subtleties of a particular people as a language. Language, first of all, reflects a person's thinking. Each state has its own national language, or even two. The word "culture" means most often the level of human development and in this case is synonymous with the term "civilization", just as "culture" can mean the degree of spiritual development of a person and the level of his upbringing, education, enlightenment. If we talk about the culture of the people, then we mean folk customs and traditions, peculiarities of everyday life, etc. The relationship between language and culture is a complex and multidimensional issue.

"In the language adopted in ethnology, the whole small community that makes up this ethnos is very often understood, and here culture encompasses all manifestations of social life, without dividing into spheres of economy, politics, social relations and culture. Thus, here culture is understood as society as a whole, and the term itself is used in a meaning similar to the term "society". As a result of a long clarification of relations between specialists in cultural and social anthropology,<sup>2</sup> it is customary to refer to "society" that group of people who live and act together, entering into certain relationships, and to culture – their way of life, forms of activity, both material and spiritual<sup>3</sup>." But it is impossible to separate these two concepts completely.

There are more than a hundred definitions of the term culture, since the concept of culture is different and diverse. Let's consider the main ones.

<sup>1</sup> Reformatorsky A. A. Introduction to Linguistics, M. Aspect Press, 2006, p. 42.

<sup>2</sup> Social anthropology is the study of patterns of behaviour in human societies and cultures.

<sup>3</sup> Yerasov B. S., Social cultural studies. M.: Aspect press - 2000. From 18

- Culture is a spiritual component of human activity as an integral part and condition of the entire system of activity that provides various aspects of human life and human society.. This means that culture is "omnipresent", but at the same time, in each specific type of activity, it represents only its proper spiritual side — in all the variety of socially significant manifestations.

At the same time, culture is also a process and result of spiritual production, which makes it an essential part of the total social production and social regulation along with economics, politics and social structure. Spiritual production ensures the formation, maintenance, dissemination and implementation of cultural norms, values, meanings and knowledge embodied in various components of culture (myths, religion, artistic culture, ideology, science, etc.). As an important component of aggregate production, culture is not reduced to non-productive consumption or service. It is an indispensable prerequisite for any efficient production.

- Culture reveals its content through a system of norms, values, meanings, ideas and knowledge, traditions and customs, which are expressed in the system of morality and law, religion, art and science. At the same time, the culture of society, its characteristics, principles and dynamics from a sociological point of view should be judged not only by the actual "cultural" manifestations: artistic production, religion, law, science, etc. Culture also exists in a practically effective form, in the form of events and processes in which attitudes and orientations have manifested participants, i.e. different layers, groups and individuals. These processes and events included in the general history or related to some manifestations of economic, social and political life have a cultural background, turn out to be facts and factors of the cultural history and cultural heritage of a given society. The origin or adoption of religion, the formation of the state, social unrest, invasions and wars, political reforms, liberation movements, technological upheavals and scientific discoveries — in all this, cultural patterns that shape this society and international relations<sup>4</sup> are also manifested.

According to the Sepir–Whorf theory, a person's picture of the world is largely determined by the system of the language he speaks. According to Whorf, grammatical categories of language serve not only as tools for conveying the speaker's thoughts, but they also form his ideas and control his mental activity. Therefore, people speaking different languages will have different ideas about the world, and if languages differ greatly in their structure, then there will be problems between nations in understanding about the world. For example, the structure of the Korean language is fundamentally different from the structure of the Russian language.

The Korean alphabet 한글(hangul) is unique, and this is also an aspect of Korean culture. 한글 (Hangul) was created by a group of Korean scientists in 1443 or 1444 (the exact date is not known) by order of the fourth king of the Joseon dynasty (p-ov Kray) Sejong the Great (세종대왕). It was from this time that the Koreans began to use perfect phonetic writing for recording, the monuments of which have reached our time in large numbers<sup>5</sup>. Before that, Chinese characters were used in Korea, but they were pronounced differently. The reason for creating their alphabet was that it was very difficult for ordinary people to learn how to use Chinese characters, and only nobles were taught to read and write at that time, and in order to combat the illiteracy of the population and raise its cultural level, 한글 (hangul) was created. Russian and Korean culture, the perception of the world of Koreans is significantly different from the Russian people. In Korea, there is, first of all, an age and official hierarchy, which is strictly observed by them, this hierarchy is reflected in their language – so in Korean there are four main levels of politeness, that is, the older a person is (by age or rank), the "higher" the level of politeness. Using special endings of verbs and nouns in a polite style of speech, respect for the interlocutor is expressed. And it is absolutely unacceptable to talk, for example, with a teacher, in an informal style of speech, this can be taken not only as disrespect, but also an insult. It turns out that the Korean language has its own rules of conversation for each type of relationship. There is no such thing in the Russian language. It turns out that in this case the Sepir–Whorf theory is correct. This hypothesis also suggests that people who speak more than one language may actually be guided by different structures of

<sup>4</sup> Yerasov B. S., Social cultural studies. M.: Aspect press - 2000. From 18

<sup>5</sup> Lee I., Lee S., Chae V. Korean. M.: The first of March. - 2005 P. 16.

thinking when they speak different languages, in general, it is impossible to learn a language without understanding the culture of the country, the language being studied.

There is an opinion that the general nature of the phonetic system depends to one degree or another on the physical environment, so that the languages of those people who live in the mountains or in other conditions that complicate the struggle for existence develop ear-cutting forms of speech, while the peoples favored by nature have phonetic systems very pleasant to the ear. Such theories are as easy to refute as they seem plausible. Thus, the aborigines of the north-west coast of America easily find food in a country teeming with numerous forms of edible marine animals; it cannot also be said that they live in too harsh climatic conditions, but their language may well compete with Caucasian languages in terms of phonetic sharpness. On the other hand, probably none of the people lives in more difficult physical conditions than the Eskimos, and at the same time the phonetic system of their language not only makes a rather pleasant impression compared to the languages of the inhabitants of the northwest coast, but also, perhaps, surpasses the languages of American Indians in this respect in general.

Of course, there are many cases when languages with similar phonetic systems are spread over a continuous territory with almost identical physical conditions, although in all these cases it can be easily shown that we are not dealing with the direct influence of the environment, but with less obvious psychological factors comparable, perhaps, to those that affect diffusion of cultural elements. The phonetic<sup>6</sup> systems of languages such as Tlingit, Haida, Tsimshian, Kwakiutl and Salish are similar not because their speakers live in the same environmental conditions, but because they live in geographically adjacent territories and therefore can exert psychological influence on each other.<sup>7</sup>

"Language is a mirror of culture, it reflects not only the real world surrounding a person, not only the real conditions of his life, but also the social consciousness of the people, their mentality, national character, lifestyle, traditions, customs, morality, value system, attitude, vision of the world."<sup>8</sup> Language and culture cannot be separated, it is impossible to consider the language of a people without taking into account its culture and national characteristics. After all, the language and culture of the people are formed simultaneously. Over time, the language also changes, as does the culture of society. New values appear in culture, new expressions appear in language; new technologies appear in society - new words appear in language.

Culture as a subject of cultural anthropology is a set of results of human society's activities in all spheres of life and all factors (ideas, beliefs, customs, and traditions) that make up and condition the way of life of a nation, class, group of people in a certain period of time. Cultural anthropology explores the development of culture in all its aspects: lifestyle, vision of the world, mentality, and national character, results of spiritual, social and industrial human activity. Cultural anthropology studies the unique human ability to develop culture through communication, through communication, including speech, considers a huge variety of human cultures, their interaction and conflicts. Special attention is paid to the interaction of language and culture.

The idea that language forms thought made it possible to put the study of thought on an exact factual (linguistic) basis. The movement of linguistic facts and the development of grammatical categories is considered as a form of thought movement. So, having considered the basic concepts of language and culture, we will proceed to consider the reflection of changes and development of social culture in the language.

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<sup>6</sup> Phonetics is a branch of linguistics that studies the sound side of a language.

<sup>7</sup> Sepir E. The Chosen Ones. works on linguistics and cultural studies. translations from the English M., - 1993. C. 112

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